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Professor Hamilton Ford Allen contributes to the April number of *The Educational Review* an article on *The Case of Greek Again* in which he demands in the teaching of Greek a modification of method such as has been so insistently demanded during the last few years for the teaching of Latin. He maintains that the statement that students of Greek leave college without being able to read Greek must be qualified by the admission that students cannot read French or German when they leave college. With this qualification we find that just as some students are able to read French and German, so some students are able to read Greek, but that the reading of Greek is a much more difficult thing than the reading of French or German, not necessarily because the language itself is more difficult, but because the range of the literature is more extensive and its grade of a much higher quality. "A student of modern languages is kept at short stories, easy dramatic literature and novels. If the two classes of students were given literature of the same character to read, the student of the ancient languages would find his path easier, the student of modern languages, more difficult". Mr. Allen's suggestion for improvement is contained in the following:

As I look at it, neither pupil nor teacher is getting what he wants, namely, that he, the pupil, shall be able to read Greek in the same way that he reads a modern language. In what has been said above, I have mentioned some reasons why the student cannot do this, but as yet I have said nothing of the teacher's part in the matter. Looking at the question from our point of view, what do we now teach our pupils to do? We teach them to translate into English, with the aid of dictionary and grammar, whereas we want them to be able to dispense as largely as possible with these two aids, and to read Greek as they do English. Of course, translation is necessary at first, but as the pupil advances he must become more and more able to drop this. How then shall we teach students to read Greek? Not by doing away entirely with translation, but by using the other means necessary to attain our end, namely, reading aloud, writing, learning by heart and reciting aloud, and speaking. These are indispensable aids in fixing the language in the mind, and by their use one gains rapidly in ability to read with understanding. But when I say speaking the language I do not mean that we shall try to teach our pupils to use ancient Greek in daily conversation. What I mean is that, taking any lesson as a basis, we should continually require them to conjugate and inflect the verbs and nouns, to give the English equivalents of the Greek

words, to make short sentences with them, doing all this with closed books. Moreover, as their knowledge of words and syntax increases, they should be able to describe scenes and incidents from daily life. Of course, we cannot do this beyond a certain point. We cannot speak of electric cars and telephones, but we can speak of natural objects and phenomena, parts of the house, etc. If the pupil will speak the language to this extent, he will have a hold on it which he can get in no other way, and he will not have a distorted idea of it. *66pa* will mean *door*, not *portal*.

At this point a teacher of modern languages will say, "You are urging teachers of Greek to do just what we teachers of modern languages are doing". Yes, and we should also follow them in respect of the literature which they give their pupils to read. Unless our pupils are of mature years, we should not, after the beginning-book, plunge them into Xenophon and Homer, but should give them fables, short stories and biographies in prose, in poetry short poems and complete passages from longer ones, grading the matter read according to the ability of the students. Young pupils can not keep up their interest in long works, the subject-matter of which is too far beyond them, but will read with zest short bits which can be rendered in a few lessons at most.

With this view I am of course in hearty sympathy, and I note with satisfaction the intelligent attempts that are being made to provide easy material of various kinds for elementary training. I would call attention to Dr. Rouse's book entitled *A Greek Boy at Home*, being a story written in Greek (Blackie and Son, London, 1909), and to Lucian's *Dialogues Prepared for Schools*, by the same scholar (Oxford, Clarendon Press, 1909). In the latter book all the notes are written in easy Greek. In the former book the story is so simple and so natural that it ought straightway to appeal to a pupil. A similar effort is the *Phormio* of Terence for Schools recently published by Professors Fairclough and Richardson (Sanborn)¹. This book is a re-writing of Terence's *Phormio* into prose with the omission of all the difficulties due to word-order, strange forms, and archaic constructions. It makes the language extremely simple and will prove of great service for translation at dictation and for many other uses, which live teachers interested in colloquial Latin will at once discern. What I do not understand in connection with this book is what seems to be an insult to the intelligence of Latin teachers in providing a so-called Teacher's Edition which is nothing but

¹ See *THE CLASSICAL WEEKLY* 3.158.

a translation of the already simplified Latin. Any teacher of the most elementary training who cannot translate a simple text ought by no means to be allowed to teach a Latin class and no such weapon should be given to the critics of our Latin methods as is provided in this apparently utterly superfluous translation. The editors in their preface say that if it is found that the book meets a real need, it will be followed by other plays similarly treated. I hope that their expectations will be justified, for we need such material as is here provided. But it might be well to reflect, whether Terence and Plautus should be extensively handled in this way or whether it might not be preferable to try the method of simplification with other kinds of literature as well. Some of the plays of Terence and Plautus should be left for College work. The editors state also that in the vocabulary words not in my Vocabulary of High School Latin are marked with a dagger. They number 195, of which only 26 are used neither by Caesar nor Cicero.

G. L.

CONCERNING VOCABULARY AND PARSING IN GREEK AND LATIN¹

The teaching of elementary Greek and Latin has lately thrust its nose into the tent of Higher Education, and for three main reasons: (1) The inclusion of these subjects in College and University curricula, because of the failure of High Schools to give them, in whole or in part; (2) the comparatively poor work done by many students in College and University, even after years of preparation; and (3) the consequent rise of classical pedagogy, in the hope of helping the whole classical situation. The writer of this paper, therefore, makes no apology for treating Vocabulary and Parsing in Greek and Latin from the point of view which gives a perspective of both preparatory and advanced work in these subjects.

First, as to vocabulary. It needs no argument, after all the recent discussion, to show that the classical student at any stage is apt to be deficient in vocabulary; the principal difference of opinion is as to how the difficulty should be remedied. It is only after a number of years of experimentation, and the private publication of several sorts of textbooks, that the writer offers a somewhat definite solution. The Latin side will be treated from the same view-point as the Greek, but the main theme of the paper will be a series of Greek text books published in 1908, based on a Beginners' Book published in 1904. They contain a selected list of Greek words chosen respectively from Xenophon's *Anabasis* I-IV, Homer's *Iliad* I-III, Plato's *Apology*

and *Crito*, etc., arranged by book, chapter, and verse or section, with meanings opposite and also with English derivatives wherever feasible. The list in each case is reprinted in the same order in the back of each text, with Greek words only, for oral or written review. The words are all chosen for their general value in reading the usual college authors, not merely for their frequency in the author in question. The meanings given are the one or two closest root-meanings of the word quoted. No compounds are given unless their meaning differs from the natural product of the component parts, which are given instead of the compound. Parts of irregular verbs are given for Xenophon only. Where the gender is not specified, nouns in -ος are masculine, those in -α or -η feminine. The following is a sample, from Xenophon I.I.I.

ANABASIS I, 1

1. γίγνομαι (γεν), γενήσομαι, ἐγενόμην, 2P. γέγονα, γεγέννημαι, become, happen, be born. **Genesis.** παῖς, δός child. **Pedagogue** (ἄγω, lead). δύο two. **Hendiadys.** (εἷς, one, διά, through). πρέσβυς old. **Presbyterian.** νέος new, young. **Neophyte.** (φυτόν plant). ἐπεὶ when, since. ἀσθενέω be sick, (ἀ neg. + σθένος, τό, strength). **Calisthenics.** (καλός beautiful). τελευτή (τελέω end) end, death. βίος life. **Biology.** (λόγος, discourse).

SAMPLE OF BLANK LIST FOR REVIEW

ANABASIS I, 1

| | |
|-------------|-----------|
| 1. γίγνομαι | 2. οὖν |
| παῖς | τυγχάνω |
| δύο | πέμπω |
| πρέσβυς | ἀπό |
| νέος | ἀρχή |
| ἐπεὶ | αὐτός |
| ἀσθενέω | ποιέω |
| τελευτή | στρατηγός |
| βίος | δείκνυμι |

The benefits of the system may be briefly stated thus: (1) Increased memory-power. The only possible reason that students do not know very many more words at the end of each year is not that they have not met many new words, but that they have failed to remember their meanings, i. e. that they are deficient in memory-power. Indeed forgetting is the most prominent fact in this whole matter of vocabulary. The harm is generally done during the first year of study, when attention is more generally directed to other things, and, in consequence, the mind is habituated to *forgetting* rather

¹ This paper was read at the meeting of The Classical Association of the Atlantic States, held at New York City, April 23, 1910.

than to remembering the meanings of words. In reading authors, therefore, most of the time has to be given to looking up supposedly new words, which only multiply, instead of decreasing as the student advances and the readings increase in length. The next resort is the 'pony' and after that the student frequently very wisely concludes that his task is Sisyphean and gives it up. The habitual use of the word-list, then, will develop the retaining power of the memory even though little attempt has been made to cultivate the memory before using the list in reading authors. Of course, however, the memory should be trained from the first, and for that reason the writer used with his own beginnings a small Beginning Book containing, at the first, certain simple words, with their meanings, nearly all of which were connected with very common English derivatives printed opposite in black type with all the roots of the latter in the same or a previous vocabulary. A brief sample is given from vocabulary

VOCABULARY I

θεός god. Theology.

λόγος, word, story, study. Philologist.

φίλος friend, (adj.) dear. Philanthropist.

ἄνθρωπος man. Anthropology.

ἵππος horse. Philip.

ποταμός river. Hippopotamus.

κύκλος circle. Cyclone.

καλός beautiful. Calla.

ἐν in, among (dat.). Enthusiasm.

ἦν was, ἦσαν were.

The Greek words were thus easily fixed in memory from the first, the gratification of rapid progress increasing with every lesson. By beginning thus and continuing afterwards with the word-lists for each author read, memory-power was developed in the most unexpected manner. In this way five hundred or a thousand words were very easily learned and the consciousness of the acquisition of this amount of knowledge, being shown so manifestly, was highly stimulating. The memory also soon became able to take in all the new words as they became fewer and fewer although the readings increased in length.

(2) Increased attention given to subject-matter. The educational value of the *contents* of the classical authors is almost universally admitted; the question so persistently raised is the *feasibility* of the study as conducted nowadays. But if we grant the possession of a good working vocabulary augmented at a sure but steady rate, it is plain that each new passage will ordinarily become easier and easier even though the author becomes more difficult, and, therefore, it is equally plain that much more time will be left even after memorizing and

reviewing words to give to the subject-matter of each passage. Further, the learning of words each day in their setting and thinking of the passage in reviewing the words so familiarizes the student with the author's thought that its impression is much more vivid at the time and therefore much longer retained. That is, the halo of the author's thought is thrown about the mere process of memorizing the words, when the student, as he may, habitually connects each word in the list with its occurrence in the passage where it is met. It is very gratifying to note that students so trained readily memorize whole passages and otherwise gain greater fondness for their authors.

(3) The student becomes his own teacher. These text books are intended to be placed in the hands of the students themselves. Thus a *minimum* of essential matter is placed before the student to be mastered, which *emerges naturally* from the reading lesson itself. It is not regarded as extraneous or additional.

Again, only *standard* forms and meanings are given, leaving the meaning in the particular context to be worked out. The student does not scribble down a *dictation* lesson; he does not mark his book up. There is a gain also in etymological insight from the student working out his compounds or his secondary or contextual meanings for himself, with the use of his dictionary; and furthermore he can review it all rapidly from the blank lists apart from the context to see what he has forgotten, and to see what he has remembered, which is pedagogically quite as important. All this will help the student to become methodical and constant in his study, all the more if the teacher gives *five minutes a day* to rapid reviews from the blank lists; it is quite easy to review 100 words in that time. An occasional word-match also will produce enthusiasm. This may be varied if desired, by written tests, in which the meanings of 100 words can be written out in *ten minutes*.

(4) As already hinted the 'pony' is no longer needed. It may be reserved for literary purposes.

(5) The student is guided in his thinking; it is not all done voluminously for him. The objection will be raised, of course, that even such a system stereotypes the study too much, that it does for the student what he should do for himself. Should do, yes, but does he do it? Those who say this assume that the student of Xenophon, let us say, is capable of selecting the root-meaning of each word, of selecting the words worth remembering, and of learning them by writing them and their meanings in a note-book. This assumption implies an exceptional student with an unusual amount of discrimination, memory-power and time. One of the curses of classical study in general to-day is that it is suited only to the bright student, who is also

willing to give extra time to the study, the average student and the increasing demand for time in other studies being almost entirely ignored. It is high time that some one should come forward holding a brief for *the average student under average conditions*. If it is the aim of classical teaching merely to produce specialists or to suit itself only to the needs of such as are capable of specialization, we shall have to stop maintaining its value as general culture. The writer's own experience has demonstrated very clearly that the average student, with the help of the word-list, will get a much better grasp of vocabulary in a given time than the bright student who tries to learn his words by writing all of them out, so much better is it to have the printed selected word and its meaning in the text before him.

(6) The teaching of Greek-English etymology is a by-product whose value has curiously been overlooked. It is only occasionally nowadays that the student, either from native insight, or from the teacher's suggestion, in either case at the cost of too much valuable time, gets even a fair amount of Greek-English etymological knowledge, since Greek and English are kept almost entirely remote, lack of time preventing their being etymologically connected. This has been clearly shown to the writer by extensive word-analysis tests in many High Schools and Colleges. Word-analysis is now seldom taught to any considerable extent either in English or in Greek classes, much to our loss educationally. Latin-English etymology will be spoken of later.

The present word-list therefore or a Beginner's Book on this basis supplies the English derivative in the most convenient way, the supplementary use of the English Dictionary, where needed, requiring but little time.

To sum up, then, this point of self-teaching and its effects, the student is enabled to select, work out and know when he has mastered the essential part of his lesson each day, as far as vocabulary, including parts of verbs, is concerned, which is an incentive to do well at least this very definite part of the lesson. He therefore feels that he has prepared himself well for advanced reading or for sight work, which is such an excellent test of reading-power. He also feels that he does not need to humiliate himself by the use of a translation. Besides he has gained for himself a better knowledge of his own mother tongue without too much cost.

A few more general remarks will close this section. Each new list for a new author is *independent* of the preceding ones, giving a student who is behind a chance to catch up, and giving an excellent review in general, as well as showing that *most of the words have been learned before*. For

example, in reading Xenophon I-IV, about 1000 words will have been learned, half of them in the first half of Book I. This thousand will cover the root forms in Homer I-III with the exception of those which are negligible, and which may be looked up only for the translation, and of some 300 other new words which are of value but nearly all poetical. It may also be said in passing that when the Xenophon and the Homer words have been learned, the addition of *scarcely* 200 or 300 will cover substantially the vocabulary of the Medea or the Alcestis or the Antigone or the Apology and Crito or Thucydides Book I. It is thus quite feasible to acquire a reading knowledge of these various authors.

How easy is the acquisition of the 1000 words in the Xenophon list is shown by the fact that last year the writer's Freshman Beginners' Class, meeting five times a week, thoroughly memorized the whole list in addition to reading Xenophon I-IV. That the list was not merely learned by rote was evidenced by marked superiority in sight reading.

A word more as to Homer. Homer is and ought to be the great goal of preparatory Greek, but it is made very difficult by the large number of new words. The general method is to read superficially and rapidly for 'inspiration' so-called. A better way is to approach Homer with a good prose vocabulary, have the new important poetical words designated as such, and equated as far as possible with prose equivalents already known. Since feeling for poetry in general consists in large part of the feeling for the poetry wrapped up in individual words, the poetical tone and color of each individual word must be felt for itself. This sort of appreciation is greatly enhanced by the study of poetical words as such, whether in Greek or Latin, or in a modern foreign language, or in English, let us say, where it is most woefully neglected. Compare for example 'slumber' with 'sleep', 'befall' with 'happen'. The poetical words of Homer also are exactly those which dignify and ennoble the Greek lyric and the drama, as any close examination will show. If these words, therefore, are learned in the study of Homer, even in Iliad I-III, the difficulty not only of other reading in Homer but of the lyric and the drama will disappear, so that large stretches can be read together, and Greek literature will be the great fountain-spring of inspiration it ought to be.

This is the chief consideration which led the writer as a teacher of Homer and the drama, as well as of Plato and Thucydides, to devote several painstaking years to experiments, the results of which are here submitted. The solution was suggested by statistics showing how comparatively *few new roots* emerge in the ordinary college authors in addition to those found in Xenophon and Homer.

Time will only permit the giving of a sample from the Homer list.

ILIAD BOOK I

[Note: The standard poetical form of the words below has been given, not always the Epic form. Where a poetical compound is too unusual, the root-word nearest to it has been given. P stands for poetical; p for prose; = for prose equivalent; M for middle voice].

1. *μῆνις, ὤς, ῥ, P, = ὀργή* wrath.
αἰῖδω, P, = ἄδω sing.
θεά, ᾤς, P, = θεός goddess. **Atheist.**
2. *ὄλλυμι (ὀλλ), P, = ἀπόλλυμι* destroy, lose; M. perish. **Apollyon.**
μυρίος countless. **Myriad.**
ἄλγος, εὐς, τό, P, pain, woe. **Neuralgia.**
τίθημι (θε) put. **Synthesis.**
3. *πολύς, πολλή, πολύ* much; pl. many.
Polytheism.

(To be continued).

Baltimore, Maryland.

H. T. ARCHIBALD.

REVIEWS

Horace, the Satires, with Introduction and Notes.
By Edward P. Morris. New York: American Book Company (1909)

Q. Horati Flacci Saturaum Liber II. Edited with Introduction and Notes by James Gow. Cambridge, England, at the University Press (1909).

Two excellent new editions of Horace's Satires are added to our range of choice.

Professor Morris's is a companion volume to Professor Clifford Moore's edition of the Odes and Epodes, which appeared several years ago. Like that, this edition of the Satires is especially characterized by the predominance which it gives to the purely literary interest of this part of the author's writing, by the emphasis, as Professor Morris says in his preface, which he has "desired to place upon the thought of Horace, as distinguished from the language or the verse or the allusions". The introduction, which is comparatively brief—filling less than sixteen pages, even with Suetonius's Vita Horati appended to it—sets forth the facts of Horace's life, the character of his work in satire after the Lucilian model, and the significance of this work as an expression of the man and of the society of his time. It contains no grammatical or other topical studies,—no *Forschungen* in disguise; in form it is a literary essay, but it excellently provides the student who has been qualified by previous reading to take up Horace at all with the requisite point of view. In regard to the time-honored question of Horace's use of personal names, Professor Morris inclines to what we may call the more impersonal theory.

His commentary, which is placed, perhaps regrettably, at the foot of the pages of the text instead of apart, is also chiefly interpretative and

literary. It addresses itself effectively to the task of helping the student, where he might be in difficulty, to understand what the author means, whether the necessary aid be the explanation of facts or a direct interpretation of his thought. The notes do not read like the *obiter dicta* of a specialist in a particular department of philological research. They are clearly written for the benefit of Horace and his reader; and there is of course no Latin author the study of whose literary consciousness is more fascinating or more essentially related to the understanding of his work. In a few places, Professor Morris's notes seem helpful almost to a fault. But the point where the obscure ceases and the obvious begins is never a sure one, and to supplement the latter is generally less undesirable than to leave the former in its unilluminated state.

From a few details one may dissent in passing. At 1.4.81 the usual punctuation connecting *absentem* with *amicum* seems preferable to Professor Morris's arrangement. In the note on 1.3.16 the word "spendthrift" is, I think, not quite precisely used, and the note as a whole perhaps illustrates that occasional luxuriance of helpfulness already mentioned. At lines 2 and 3 of the same satire, it is not easy to see *rogati* and *iniussi* as "both predicate", and in lines 7-8 it seems more natural, at least, to take *summa voce...ima* in reference to vocal tones than to the position of the strings of the instrument; but this is one of the matters upon which editors will doubtless continue to differ. At 1.9.2 (*nescio quid meditans nugarum*) it seems as if one could not be quite so sure as the note implies that the trifles were literary, though very likely they were, for, after all, Horace was posing. And objections like these are themselves rather nugatory and not worth multiplying. In general the commentary, like the introductions to the whole book and to the separate satires, admirably serves its purpose, and it is written in a style which is a pleasure to read. The text is substantially the usual one, and there are no textual notes.

Dr. Gow's edition of the second book of the Satires is the counterpart of his edition of Book I, which appeared in 1901, and has the delightfully convenient form of the thin books of the Pitt Press series, to which it belongs. The introduction on the life of Horace (with the full array of references), on Latin satire, the chronology of Horace's satires, the use of proper names in them, their Latinity, and the constitution of the text, is conveniently reprinted from the earlier books. There is considerable discussion of the text, the textual notes being at the foot of each page, while the regular commentary is placed apart in the latter portion of the volume.

The second satire of this Second Book has called

for especial attention. The perplexing passage at verses 29-30 Dr. Gow reduces to a single line—*'carne tamen suavi distat nihil ut magis'. esto.*—with the elimination of most of verse 30. He certainly secures a plausible bit of dialogue, quite in the tone of the context; but the assurance of Horace's exact words is not, as the editor admits, quite so clear as that of his substantial meaning. The five lines beginning *rancidum aprum* (89-93) are bracketed, and also lines 13 and 123, all four places being regarded as victims of the interpolator.

At 2.3.142 the line has become, *pauper Opimius argento in posito intus et auro*, upon the suggestion of Dr. Postgate. The same text without *in*, according to the reading of Peerlkamp, which is given in the note on the passage, seems in some respects preferable.

The punctuation of the words at 2.5.90-91, *ultra 'non' 'etiam' sileas*, follows the interpretation of Vollmer's edition of 1907—"Beyond 'no' and 'yes', you must be silent".

2.6.29, which in the manuscripts has an excessive syllable, is given, by both Gow and Morris, according to Bentley's emendation, with *quam rem* instead of *quas res*, thus making it possible to retain the commonly omitted *tibi* after *quid*. Dr. Gow, however, suggests as more probably the true reading, *quo ruis*, citing Persius 5.143 in confirmation.

These are but a few of Dr. Gow's textual preferences. Whether accepted or not, they are thoroughly in the Horatian spirit. His commentary also is admirably phrased, and substantially convenient and enlightening.

ALLAN P. BALL.

COLLEGE OF THE CITY OF NEW YORK.

Aristophanes and the Political Parties at Athens.

By Maurice Croiset; translated by James Loeb.

New York: The Macmillan Co. (1909). Pp. 192.

Other recent reviews of this book have appeared in the New York Times of March 5 and in The (New York) Nation of March 10. What prompted Croiset to write it was the appearance of the second edition of Auguste Couat's *Aristophane et l'ancienne Comédie Attique* in 1903 (fourteen years after the first). The particular point at issue between the two savants is, practically, whether Aristophanes was a pamphleteer in the pay of the aristocrats, or a democrat. And, as Professor J. W. White, who has written the introduction to the English version, puts it, "if he was a democrat, how is, for example, the satirical, but extremely comical, characterization of the Athenian Demos in the Knights, which his countrymen viewed with good-natured amusement, to be interpreted".

Mr. Loeb's translation is of the same excellence as his translation of Decharme's Euripides, and the book in itself is of most attractive appearance. It

falls into five chapters; the first, second and third cover the beginnings of Aristophanes's career from 427 to 421 B.C., the period during which the Banqueters, Babylonians, Acharnians, Knights, Clouds, Wasps and Peace were produced; the fourth chapter takes up the poet's second period, coinciding with the Sicilian and the Deceleian Wars, in which he brought out the Birds, Lysistrata, Thesmophoriazousae and Frogs; the last chapter covers the last period, in which the Ecclesiazousae and Ploutus came out.

It would seem to Croiset, and the conclusion will strike the majority of students of Aristophanes as perfectly sound, that in the first period the poet is violent, sour, and even unjust, so far as we may speak of the justice or injustice of such a distorter of whatever he deals with. Aristophanes takes part in the struggle of the political and moral ideas at stake; yet siding with the various parties of the opposition, he never entered their service and was no party man. Two sentiments dominated him: that there should be no Hellenic internecine war, and that selfish demagogues should not spoil the kindly, amiable and sprightly nature of the Athenian people. There was no political platform back of his plays, nor can we extract a precise doctrine from them.

So far as the political attitude of the poet in his second period is concerned, between 414 and 405, it seems, if we judge these particular plays rightly, that while he continues to fight the influential demagogues, he does not attribute to any of them the baneful importance which he formerly attributed to Cleon, nor does he aim at any particular reform in the state. He is pained by the blind exultation which possesses the people in the assembly, the violent hatred between citizens, the profound schism which threatens to become irretrievable. The hope of harmony suggests to him some of his best passages.

The essential thing is not to regard Aristophanes as a party man; he was rather a man of sentiment, conceiving what Athenian character and society should be; he stood for kindness in manners, joy in freedom from restraint, ease of approach, attachment to ancient customs, and the like. It was this conception that made him aggressive; and the more Athenian harmony was jeopardized in his eyes, the more resolutely he came to its rescue. It may be that there is something of a Battle of the Books in this conflict between Couat and Croiset; this criticism has been made. Surely it is wrong for either to take Aristophanes's plays as the confession of a serious man. Yet, there are but few lovers of Greek literature and of the study of the play between politics and the stage who will not have their consciousness of the personality of the poet and of the play of that personality in the politics and society of the town life of Athens greatly clarified by absorbing this study of Croiset's on Aristophanes.

NEW YORK UNIVERSITY.

W. E. WATERS.

ADDENDUM TO THE REPORT OF THE COMMISSION ON COLLEGE-ENTRANCE REQUIREMENTS IN LATIN

The Commission has voted unanimously to issue the following statement, which will later be incorporated in the definitions of the requirements:—

Colleges which require only two years, or only three years, of Latin for entrance can adapt the definitions of the Commission to their needs by the mere omission of the portions which assume a longer preparatory course. For a *two-year requirement* the reading should be not less in amount than *Cæsar, Gallic War, I-IV*; this reading should be selected by the schools from *Cæsar (Gallic War and Civil War)* and *Nepos (Lives)*; and no part of the reading should be prescribed for examination. For a *three-year requirement* the reading should be not less in amount than *Cæsar, Gallic War, I-IV*, and *Cicero, the orations against Catiline, for the Manilian Law, and for Archias*; this reading should be selected from *Cæsar (Gallic War and Civil War)* and *Nepos (Lives)*, *Cicero (orations, letters, and De Senectute)* and *Sallust (Catiline and Jugurthine War)*; *Cicero's orations for the Manilian Law and Archias* should be prescribed for examination. Or the requirement in poetry, as defined by the Commission, may be offered as optional in place of the third-year prose.

In this statement the Commission proposes no modification of the definitions, but aims merely to make them usable for the requirements of all colleges. The acceptance of the definitions by colleges which require less than four years of Latin is necessary to the attainment of uniformity.

JOHN C. KIRTLAND (*Chairman*).

W. DENNISON (*Secretary*).

April 23, 1910.

On April 29-30 I attended the sixth annual meeting of The Classical Association of the Middle West and South, at the University of Chicago. There was a large number of persons in attendance, though after all but a small percentage of the members of the Association were present. This is inevitable, in view of the wide territory which the Association seeks to cover. There were few members present from either the Middle South or the South Atlantic States. The social side of the meeting was well cared for. The papers covered a wide variety of topics.

The President-elect for the new year is Professor B. L. D'Ooge, of the State Normal School at Ypsilanti, Michigan; Mr. D'Ooge was Secretary-Treasurer of the Association for three years prior to his visit to Europe in 1908-1909. The Association renewed, with some modifications, for the next five years the contract by which The Classical Journal has been printed at the University of Chicago Press; I understand that beginning with the next volume, next fall, one more number per year will be issued. Classical Philology will also be sent

to the members by the Association, as heretofore. There is every indication also that the arrangement now in effect whereby members of The Classical Association of the Atlantic States may, by subscribing through the Secretary-Treasurer of their Association, obtain The Classical Journal and Classical Philology at one-third less than the regular rates, will be continued.

The experiment of exchanging delegates between the three great classical Associations has been markedly successful. At Chicago, as at Hartford, I was warmly received. The several Associations have much to learn from one another and can help one another greatly by a frank interchange of their experiences in their efforts to build up strong and effective organizations. My creed concerning this whole matter of organization of classical Associations and their coöperation one with another was set forth in full in an editorial in Volume II of The Classical Weekly (2.17-18), and again last week (3.217), so that I need not enter into the matter here.

Two other members of our Association were present at the meeting. Professor Harry Thurston Peck delivered the annual address, speaking in pleasant vein on The Classicist of to-day. Professor Mitchell Carroll was also present, being in Chicago in the course of a very extended trip in the West in the interest of the Archaeological Institute of America.

C. K.

THE CLASSICAL ASSOCIATION OF PITTSBURGH AND VICINITY

It was in the Fort Pitt Hotel, Pittsburgh, on April 16, that this Association was honored by the presence of Professor Paul Shorey of the University of Chicago. The occasion was the closing luncheon of the year. The verses of *Gaudeamus igitur* and *Integer vitae* were joyfully sung by a chorus of seventy voices.

The address of the day was very ably given by the guest of honor, Dr. Shorey. His subject was *Nature Faking in Antiquity*. Dr. Shorey was himself, versatile, witty, brilliant, unique.

This attractive address closed the last session of a very successful year for the Association.

The following officers were elected for the coming year:

President, R. B. English, Professor of Latin, Washington and Jefferson College, Washington, Pa.; Vice-President, B. L. Ullman, Professor of Latin, University of Pittsburgh; Secretary-Treasurer, W. M. Douglas, Teacher of Latin, Shady Side Academy, Pittsburgh.

N. ANNA PETTY,
Secretary-Treasurer.

Carnegie, Pa.

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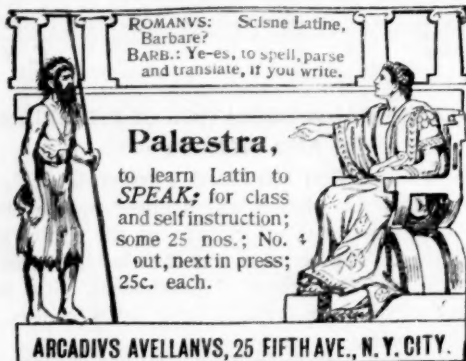
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